Please Return

SOCIAL PROGRESS

Christian Youth in Action

The Fifth Column

America's Liquor Bill—1940

OCTOBER 1940

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SOCIAL PROGRESS

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Group Conflict or Confidence?

By William Lloyd Imes *

OF ALL the sources of conflict in a world as complicated and many-patterned as is ours today, there is scarcely any other so potent for good or evil as that which inheres in our divisions into "races" and "classes." Of course, to the sensible and straightforward human being who is really interested in everything, there is no such thing as race or class, and the apparent divisions which separate us in the human scene are but trifling or incidental. But alas for our sensible people! Even the best among us must plead guilty to having some race prejudice, or some class prejudice, which makes us feel that we are just a little better than our brown-skinned neighbor, or, if we happen to be in one of the "professions," look with condescension on the day laborer or factory worker.

The Christian ethic just will not coddle us here. Either in Christ we are one, or we are not in Christ at all. His life, as recorded in the Gospels, is a constant and complete refutation of the hoary lie that races or classes matter very much. They do exist, of course; he did not deny their reality. What he did deny was that their diversities made us different before God, or that, because of such differences of physical looks or cultural heritage or kind of labor, we must therefore set up barriers and divisions and all sorts of devices to bolster our pride on the one hand, and our humiliation on the other.

Let us look first at the positive side of the race and class problem. The obvious advantage of differences in human society is that it produces a richness and variety that make for interest and vitality. If all of us were exactly alike, what

* Pastor, St. James Presbyterian Church, New York City.

a dull world it would be! We need others near us who are decidedly unlike us, so that our talents may be reciprocally shared.

The curse of human slavery in ante-bellum America was that it tried to wrest all from one human being to give to another privileged person without making a vital and permanent return. When the celebrated author of "Gone with the Wind" delineated the characters of "Uncle Peter" and "Mammy" she unconsciously but surely gave away the case of the "Old South." As long as servants serve us, they are wonderfully fine and romantic, but if they step out of character and become plain simple human beings in their own right, self-respecting, thrifty, skilled, and with initiative, they become our enemies, and we must frame "Jim Crow" laws to "keep them in their place."

Which is worth more to American society, "Uncle Peter," with his obsequious subservience, or George W. Carver, the skilled scientist who has wrought magic with chemistry of the peanut and sweet potato? It is no disgrace to be a servant, but to have a servile spirit is a disgrace both to servant and employer. The positive method in race relations is that which magnifies the mutual service and mutual recognition of worth. And, thank Heaven, there is abundant evidence that America, with all her backwardness in racial matters, is beginning to see this. Paul's analogy of the human body is here most appropriate. "I have no need of thee" is not the language of fine and high race relations, but rather, "I have great need of thee."

A second field which young people and their leaders may well explore further is the often overlooked method of learning to overcome the bad habit of prejudice by "working with" people and "working on" projects that have *human* interest, not just *racial* or *class* interest. We learn to like people by having common tasks that relate to us all. If a black man with mechanical bent can work cooperatively with a white man with similar bent, it will not be long before their common interest and ability in mechanics will bring them together, naturally and easily.

But because these superficially "unlike" men work together, they need not force themselves on each other in their narrower and more intimate relationships. If they should like each other well enough to be intimate friends, well and good, but in most cases they will not seek nor desire such intimacy. The "social question" or "social equality" has been the great bugaboo of American race relations. The real question is "human equality," and there on highest ground it should remain. Do I regard my neighbor as really my human equal, a child of God, a brother? If I do not, I have banished myself from the Christian

fellowship, while trying to crowd him out.

How far have we advanced in America toward a classless society? Not very far, we think, if we are willing to be perfectly honest. And what are these precious classes? They are relics of a dead or dying past. In the interdependent world today, there is vital need of rethinking our scheme of dividing the world into employers and employed, capitalists and laborers, masters and servants, "white-collar" and menial laborers, landlords and tenants, farmers and sharecroppers, and the like. How shall we apply the Christian gospel to all these relationships? Certainly not by emphasizing their differences, but their mutual helpfulness. And, whether we like it or not, we should dare to examine the rewards given to these classes in human society.

Is there not something within Christ's dictum in that difficult parable of the laborers in the vineyard who all received their penny a day, a sort of prophecy of real democracy in labor? Is our best guide found in the cooperative principle under which all share alike in governing power? Is not a workman who does shoddy work as morally wrong as an employer who pays starvation wages? And are not both workman and employer wrong if they refuse to form a partnership in which neither will be tempted to disregard and degrade the personality of the other?

Do you, the youth of today, believe we can ever have a warless world without solid foundations laid in a world of goods and services freely and gladly shared? Do you say that the Christian way in economics is impossible? Have you and your fellows ever tried it? Of course there are other causes of war than those of the marketplace and the commercial world of rivalry. But one thing is quite certain to thoughtful Christians, and that is, the way of Christ unerringly leads us to find the good in that man who differs most from us and so discover how we may make a world of peace. Peace is not negative; peace is not cessation of war; it is love so powerfully active that war becomes unthinkable.

Young people in our churches want adventure, and we can give it to them. The Christian gospel is true radicalism for it goes to the very roots of life, and that is radical, in a literal and wholesome sense.

If I had my way, I should train thousands of young men and women to use all the modern arts and skills and send them to the four corners of this war-torn world on a positive mission of good-will and cooperation. Quixotic, perhaps, but I believe some such plan will have to be tried before we get to the depths of our gospel of love, or scale its wondrous heights, with Him who is at once our pattern and our despair!

The Fifth Column

By César Saerchinger *

WHEN you hear the phrase "Fifth Column," what does it convey to you? Spies—propagandists—communists—Fascists—Nazis—or just suspicious foreigners? All these kinds of people we have had with us for years, some of them for generations, but it never occurred to us to call them Fifth Columnists before. None of these people, in fact, have worried us very much, for the simple reason that we haven't been conscious of their presence. Foreigners we have a-plenty in this country, and most of them are very nice people, too. But there are times, times of war and crisis, when all foreigners appear suspicious to timid citizens. In fact, those who remember the last war will remember that a kind of hysteria, or spy fever, swept the country, and some people suspected a traitor under every bed.

We have long discarded the labels of 1917. But here we are in another period of emergency and a new set of labels is cropping up. "Fifth Column" is already the favorite, although a few months ago—before Ernest Hemingway produced his play "The Fifth Column" in New York—the term was practically unknown. The play was about Spain. Hemingway had covered the Spanish civil war from the Loyalist side. One day he heard a broadcast by the Nationalist general, Queipo do Llano, who boasted that General Franco (whose four columns were attacking Madrid) had a "fifth column" inside the city, ready to overthrow the defenders at the proper time.

That's how the name Fifth Column originated. But the thing itself was not new. The Nazis had used the Fifth Column *method*—the method of undermining from within the countries they intended to conquer—almost from the moment they came to power in 1933. They used it in Austria and in Czechoslovakia, in Danzig and in Memel; and they tried it in Poland. In each case their propaganda incited minorities against the government, and against other minorities, like the Jews. Then came the invasion of Norway where the German colony managed to corrupt a small group of Norwegians in key positions. Thereafter, Fifth Columnists were credited with a part in every Nazi success: in Holland, in Belgium, and along the Meuse, when the German columns poured into France. The speed with which a French Fascist government has been set up after the collapse of the

* Veteran foreign correspondent and commentator. Condensed with permission of the author from a special broadcast of the National Broadcasting Company, July 14, 1940.

French army would seem to suggest the presence of a Fifth Column among the political leaders of France and the recent arrest of highly placed personages in England indicates that the English too, have suspected a potential Fifth Column in their midst.

Now what, if any, is the danger of a Fifth Column in the United States? There are certain indispensable conditions if Fifth Column activity is to succeed. First, there must be a nucleus of native seditious elements—people with influence who believe in a foreign ideology, and who place their group interests above the common good. These people are not to be confused with the usual spies, the ordinary traitor or subversive foreigners. They consider themselves to be patriots who believe that the Fascist revolution means a "regeneration" for their country. In all the countries conquered by the Nazis thus far, such *would-be* leaders have been ready to set up puppet governments.

Then there must also be an organized foreign group which maintains connections with a potential enemy; there must be systematic propaganda, and ordinary people like you and me gullible enough to believe it; and finally there must be organizations, or gangs, who translate this propaganda into direct action.

Investigations seem to show that we have them all. First there are, according to these investigators, several hundred pro-Fascist and pro-Nazi native American groups, such as the Silver Shirts and the Christian Mobilizers. Some are large, some small; some tend to be dangerous, some are just funny.

Second we have not one organized foreign group, but two. I am not referring to the German-American Bund, which, largely discredited today, was probably never more than a smoke-screen behind which the real organization could operate. The really effective activity goes on under the aegis of two main bodies centered in Stuttgart and Berlin with hundreds of branches all over the world, cooperating with consuls and Nazi agents in the work of "embracing all Germans" (to use Hitler's own words) and guiding the German nation, "*gradually and safely*, to a dominating position." While these organizations address themselves primarily to the German and American citizen of German descent, their influence extends to sympathizers of all kinds.

And thirdly we have propaganda. It is directed both to German-Americans, and to those Americans of native stock whose faith in democracy may be shaken for one reason or another. The Nazi strategy is to conquer piecemeal; and Nazi propaganda does not try to sell the whole ideology at once. By attacking certain labor groups, it hopes to appeal to business men who have union

troubles; its anti-Semitism is bait for the non-Jewish storekeeper in search of more trade; its anti-foreign agitation is designed for the native American out of a job. But it all sums up to a subtle attack on democracy and tolerance; an attempt to encourage doubt in our form of government, and the ability of democratic processes to cope with the problems of today. It is because it is so carefully specialized in its appeal that this propaganda finds some well-intentioned but misguided Americans who are willing to buy it and distribute it.

But the ultimate aim of all Nazi propaganda is to create the final essential for a Fifth Column—the group which will translate the propaganda into action when the time is ripe. The method, here as elsewhere, is to divide the nation on racial, religious, political, and economic grounds; to create confusion and cause a sense of general insecurity; to increase distrust in our government and its policies, and to throw out, to our businessmen, the bait of a great economic revival under the "New Order" which the Nazis and their allies are supposed to be creating all over the world.

The existence of a potential Fifth Column in this country must give one pause, for the United States is the only great democracy left in the world that has not yet been directly attacked. If the issue is ever joined, the Fifth Column will no doubt attempt to play its part. Its members are not so likely to be obscure aliens; but men, sheltered by privilege or by diplomatic immunities. But luckily our Department of Justice, our police, and the administrators of our laws, are equipped to deal with these people, as they have dealt with spies and traitors and saboteurs in the past.

As for the ordinary citizen, like you and me, he will do well to be alert in guarding not only against poisonous propaganda of all sorts, but also against unproven accusations, against careless slander, and against unjust suspicion of his neighbor, whoever or whatever he may be. Our sole criterion must be Americanism; and the test of Americanism is faith in democracy—the American tradition of freedom—freedom of thought (which means freedom of *opinion*), freedom of speech, and freedom of conscience. Nor must we forget that other tradition of America, as the home of the oppressed: the tradition of neighborliness and tolerance of every race and creed.

If we sacrifice any part of these traditions, and if we allow a wave of anti-alien feeling to rise and cloud our vision, we shall be playing into Hitler's hands. A house divided against itself cannot stand. But no Fifth Column in the world can destroy a nation whose faith in its own ideals is secure, and which is prepared to defend them to the end.

Youth and World Peace

By Yoder P. Leith *

WHEN, early on the morning of May 14, a sleepy guard of the Ninth French Army reported to his officer that German soldiers were scaling the canyon-like walls of the Meuse River, something else than the Maginot Line was being penetrated. Into the mind of the average American was coming the realization that a totally new situation would challenge his sharpest thinking for several years. Many persons who, until that time, had been "for peace" in a general sort of way, were rudely upset when they discovered that Germany was a stronger power than they had imagined.

Our present conscription bill in Congress is a natural reaction to that discovery. War fever is mounting. The youth of our churches are looking to us, their ministers, for guidance. If we are to avoid imitating the fumbling defenders of the Meuse, who forgot that they were supposed to blow up the bridges until it was too late, we shall have to decide very soon on some definite courses of action. This article will attempt to suggest a few such courses which we may follow with our young people during the coming winter.

(1) *Emphasize the theme, "Christus Victor."* Our Presbyterian Church has chosen as its theme for youth during 1940, "The Christian Answer—*Christus Victor.*" The present month is a good time to stress the "victor" side of Christianity. It is a fine note to sound at the start of a fall program. But, besides that, we need especially to hear it right now to cure us of the "jitters."

Many Christians have gone through a period of humiliation and contrition for what they felt was the earthly church's share in the sin of war, or at least for the church's failure to do more about preventing war. This confession has been a good thing. But let's not sit overly long in sackcloth and ashes. We trust that our sins have been forgiven. In our preaching to youth we can afford, now, to say less about the collapse of civilization, and more about building one. Instead of wailing at the wall, let's blow a few trumpets. Let's take down the crepe, and float some banners. In other words, this is the time for a positive and concrete program. In the face of war, we reaffirm our faith, all the more confidently, that Christ is the ultimate "victor."

(2) *Help each draft-age youth to reach a personal decision.* Many of the young men in your church may have to take a definite stand on war within a very few weeks. You can

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help them to select one of the following positions: (a) Dedication to the cause of peace while believing in the necessity for military defense. (b) Dedication to the cause of peace through pacifism.

Some persons, upon hearing the mere mention of these two positions will jump immediately to the defense of one or the other of them and declare that anyone holding the opposite view is unchristian. More recently, however, there has been a wholesome tendency among churchmen to agree to a truce on the subject. Each side has been extending to the other the courtesy of accepting its opponents' convictions as genuine. An example may be noted in the joint statement which was made in New York City by "five Christians who are pacifists and five who are not," as reported elsewhere in this issue of SOCIAL PROGRESS. If we are willing to admit that both of these views *may* be Christian, then we shall urge each youth merely to choose whichever one is right *for him.* Let's consider the positions separately.

Dedication to the cause of peace while believing in the necessity for military defense. Without raising the question here as to which position is the more Christ-like, we will undoubtedly agree that most of our Presbyterian young men are likely to select this one. Perhaps we should say to them something like this: "You have chosen to fight, if necessary. Try to remember, however, that there is a dividing line between fighting as a necessity and fighting for the glory of war—or for revenge." To be sure, some people doubt whether there is such a line, since any kind of war involves killing. Nevertheless, we may admit a distinction between the attitude of R.A.F. pilots who grimly chase away Henkel bombers from above the housetops of London, and the attitude of Mussolini's son who thought that the bursting of a bomb among Selassie's horsemen was as beautiful as the blossoming of a rose. The former procedure may be Christian; the latter attitude certainly is not. If our youth must fight, let's send them forth with a dominating passion—not for killing the "damn _____ _____'s" but for working toward a fair and *generous* peace with the enemy peoples when the war is ended.

Dedication to the cause of peace through pacifism. Fewer young men will likely choose this path, but their influence will be important. Who can say, but that the church needs both types? A pacifist is expressing a Christian attitude toward war, provided he lives up to the original meaning of the word, "peacemaker." Contrary to what some people imagine, the pacifist does not sit down and refuse to do anything about war. Rather, he puts every ounce of energy that he can into correcting war's causes. He studies the

economic and political backgrounds. He tries to spread good will, through such ways as working in refugee camps, and speaking to others.

About the only point on which he disagrees with his fellow Christians of the "military defense" group is in this matter of taking up arms. He will not fight, because he believes that he can make a stronger impact for the cause of world peace by refusing to kill than by engaging in more war "to end war." In witnessing to his conviction, he will undergo any amount of personal suffering, or even death. He states that he is willing to be shot, but that he is not willing to shoot anybody else. To be a pacifist requires courage, moral as well as physical. We can point out a difference between *pacifism* and *passive-ism.* The latter means "doing nothing." That is surely a cowardly and unchristian attitude toward war. It differs from pacifism as much as night from day.

Any Presbyterian youth who intends to register with the draft board as a conscientious objector should write a letter to the Stated Clerk of the General Assembly, Witherspoon Building, Philadelphia. He will thus put his statement on record. In addition to the statement of his position his letter should include the name and location of the church of which he is a member.

The present draft bill provides for the release from military service—but not from registration—of those who are conscientious objectors because of religious scruples. It notes two categories of objectors: first, those whose objections would be met by non-combatant service; second, those whose objections would be met by being assigned "to work of national importance under civilian direction."

(3) *Promote discussion of the Christian answer to war.* Young people's meetings, youth forums, Sunday night programs, all afford opportunities. In an excellent outline for such a discussion which appears in the September issue of the *International Journal of Religious Education,* * the author lists nine possible positions which a Christian might take with regard to war, and suggests five tests which the Christian may apply to each.

Frank discussion of these should not stop short of action. Your young people may want to aid war sufferers or they may find interesting suggestions in the author's list of "possible positions." One of these reads "support movements aimed at removing the basic causes of war." Thus through sympathetic leadership, resourceful pastors and leaders may join with the youth of the church in a living affirmation of *Christus Victor*—the Christian answer.

Let's remember the theme. "The Christian Answer is *Christus Victor.*"

* International Journal, 203 N. Wabash Ave., Chicago, Ill. 10 cents.

Christian Youth in Training

Reported by Two Students

A selected group of young people between the ages of 18 and 25 participated during the past summer in two new Presbyterian experiments in training young people for leadership, in which the Department of Social Education and Action cooperated. Two of these young people here relate their experiences in these summer projects.

In a Work Camp

Nobody knew quite what to expect. We had come to West Virginia from ten different colleges scattered along the line between Vassar and Kansas State looking for something called a work camp. Some of us had ideas of living in a ghost coal town and doing work side by side with stranded miners on community rehabilitation. Others with more specific information were expecting to help with group work in a camp for underprivileged children. Some came with the simple idea of contributing their manual labor to whatever project was at hand and acquiring some brawn and a good sun tan.

Now we can look back on the first Presbyterian work camp and see just what it was. Here are some snapshots of things that went on.

We remember the first afternoon in camp. Lee Klaer, head of Westminster Foundation at West Virginia University and director of the Presbyterian mission work in the mining community, Scotts Run, suggested putting up a new flag pole. It all started because Lee had seen a tall oak wasting its superb flag pole qualities in the midst of a burnt-over forest. It took all of camp—including the cooks—to get the tree up the hill and into place. Flagpole raising, we discovered, if complicated with blocks and tackle and fifteen too many people can be one of the world's most exciting sports.

Though we had seminars five days a week during most of camp, the best discussion of the summer occurred one rainy night coming home in the truck from a field trip. That day we had seen Arthurdale, government homestead project, and the self-help co-op in Scotts Run. Broadly speaking, Arthurdale represented the effort to rehabilitate people from the top down, the co-op from the bottom up. What was it that made rehabilitation so difficult? We knew the sociological explanation—over-subsidization and control in the one case, lack of resources to make even a slight dent in the other.

But beyond this remained the absence of what may be called community-mindedness among the people. We had discovered through our living together in camp that our greatest satisfactions came not so

much in the completion of a project as in the process of working together to get it done. This experience seemed foreign to most of the people we had seen in Scotts Run. If only they could see that life is enriched more by working with one's fellows for the good of the whole group rather than by getting all that one can for oneself, the basic problem in rehabilitation would be solved. We came away with a renewed respect for the effort of the church to bring this about in Scotts Run.

It would take many pages to describe the events of the summer that will remain in our minds—the trip down a coal mine, the visit to Penn Craft, the midnight hike to Pisgah, the glimpse of a C.I.O. convention, the singing in the mountain choir festival, the cutting of a bee tree, the discussion of pacifism with a refugee rabbi. And there were just special events. What will remain with us longest, perhaps, is our practice with scythe and mattock and stone hammer and axe, our transition from theory to practice in handling undisciplined children, and finally, some of the happiest friendships we will ever know; for we were bound together by Christian fellowship so real that it was accepted without comment as a part of camp life; permeating our thought in our seminars and the efforts of our daily work.

We recommend that work camps come into the Presbyterian Church to stay.—*Agnes Peebles, president of the student cabinet, Westminster Foundation, Penn State College.*

A Community House Project

This past summer I lived and worked at the Dodge Community House in Detroit, one of the outstanding neighborhood houses of our Church. There were fourteen students living there, from different parts of the States. Some of them are planning on going into social work, some into teaching, and others into the ministry and foreign mission work. Coming from different backgrounds and having different interests and ideas, made our living together a valuable experience. Our "midnight bull sessions" stimulated our thinking on many different subjects and gave us a chance to know the "other fellow's" ideas. Some of us have been made to rethink our position on certain issues, to accept new ideas and most of all to see the other side of the problem.

Detroit is an industrial city and the Dodge Community House is surrounded by factories and automobile plants. It is in these factories that the people of our community (those who have work) are employed. The staff visited one of these plants to see the men at work on the assembly line which was very interesting. Near the community house is a Negro community which is developing a center for its people. We had the privilege of working there, and try-

ing to understand the many problems of that group. It gave us a chance to make our Christian ideals practical in many instances.

Monday seminars were arranged so that we might visit various social agencies in the city and see how they are trying to meet the needs of the family in a community. We had a good introduction to these trips, hearing from a professor of a Polish seminary about the history of the Polish people, some of the conflicts arising from their coming to America, the adjustments that have to be made and how our work at the community house can aid in this.

In studying the problems that confront a family in the community, we considered unemployment, sickness, mental health and delinquency. Field work included trips to a factory and a local union headquarters, to see both sides of the unemployment problem; a visit to the children's hospital and health clinics, and to the district welfare office to learn of their increasing amount of work; a trip to the hospital for the mentally sick where we were privileged to sit through a session of the parole clinic and a morning spent in the Juvenile Court to observe the court in session and the treatment of the cases brought in.

Studying these problems in school is one thing; but to live with people to whom these problems are very real and to see them as these men and women are made to see them challenges one's thinking and drives one back to Jesus who only can help them and us to find the right solution.—*Mildred Gibson.* Graduate student of Wayne University, Detroit, Mich.

To You, Youthful Reader—

Perhaps you are indifferent and unconcerned. Perhaps you are awed by the magnitude of the problems which we face and thus falsely lulled into an attitude of defeat. Perhaps you are, in truth, a "comrade of concern" who dares to attack the problems of our age. You alone know what you are. I bid you view yourself critically. If you belong to the great army of the unconcerned, know that the censure of God must rest upon you and that within a democracy you belong to the dangerous group. If, however, you are a member of the company of those who care (and God grant that you may be), then know that you are the hope of the world. Accept with all humility the responsibilities that life presses on you. We shall labor with you until we have accomplished the work set out for us to do and God's Kingdom on earth has become a reality among men.—*James C. Flint. Adapted from "Youth—One-Sixth of America,"* SOCIAL ACTION, *issue September 15, 1940.*

Christian Youth in Action

A Symposium

In College

"Town versus gown," the hostility separating non-student life from local college, is an ancient and usually dishonorable tradition. Townspeople discount or deplore students as irresponsible paying guests in their midst. Students, from their side, typically dismiss town and "townies" as humdrum, rural, or in any case no concern of a college education. Yet more and more, wide-awake Christian students today are abandoning this unsympathetic community attitude as they discover, often on the very borders of the campus, a variety of fascinating "social action" jobs. The first step in this change of attitude is of course to open Christian eyes—including our own—to actual local situations which deny or hamper Christian living. A definite "social action team" within the Christian Association or denominational group should be set up, or set itself up, with a background of intelligent enthusiasm. This team starts out with a healthy Christian curiosity about its community.

What, it asks, are local labor conditions and wages—in the "college diner," among the janitors, in nearby fields or factories? How many saloons are there per hundred people? How are labor unions locally promoted and discouraged? What principles of race segregation are standard practice? What marketing difficulties are most discouraging, from milk distribution to chain-store competition? What are social issues in local politics? What sanitary or health conditions are the serious complaint of the county child health nurse? What reading molds the town's thinking, from under-the-counter smut-sheets to syndicated editorials? How effective are churches in reaching every class of people? Such questions, asked *not* to fulfill some thesis project, but to implement an intelligent Christian concern, will be an astonishment to "the town."

But surveys, graphs, and discussions are obviously not "social action." Does the town need a Boy or Girl Scout Troop, especially within a church? Organize and man it! Do local papers or politicos need a student protest against some evil? Present it! Are Negroes "untouchables?" Have deputations "preach" in their church, inviting a speaker in return! Is a health problem acute? Let students (preposterously!) lay a sewer, level a playground, or support a clinic! Is there a mission church school needed? Found it and teach it!

Yes, let us resolutely avow world

brotherhood. Let us study deeply our Christian gospel and our church's counsel on every social frontier. But let us vitally, unmistakably *live* our Christian faith in our college community.—*John Oliver Nelson, Director of Student Relations.*

In Universities

Social education and action has for many years been one of the major concerns of Christian young people in universities.

The educational program has been carried on through worship, study and discussion groups, and field trips into areas of pressing social need. Channels for social action have been found in summer work camps among under-privileged people, social service in the communities and rural areas near the campus, political work on specific social legislation, realistic dealing with social problems on the campus itself, and financial support of projects as the Far Eastern Student Service Fund.

In looking forward to the present academic year, Presbyterian university pastors in conference last July suggested certain timely emphases: The development of a strong committee on social education and action in each student group to work in cooperation with similar student committees and with the social education and action committee in the presbytery; sacrificial support of the Far Eastern and European Student Service Funds (now united in the World Student Service Fund); and participation in Presbyterian summer service projects. The social areas selected for emphasis this year by the total Presbyterian young people's program are equally timely and valid for the university campus: "World peace, Christian attitudes between races and classes, and the Christian attitude toward the use of alcoholic liquors."

It is well to quote here the preface to these recommendations of our university pastors: "First, that no one of these items should be allowed to become the sole interest or study of a group to the exclusion of other items, nor should any one ethical issue be allowed to appear to be the whole gospel. Second, in each phase of such a program the basic Christian principles underlying our convictions and our programs should be kept before the group so that they may not forget just why we *as Christians* are interested in these areas. In addition, they should be apprised of the action of the General Assembly in these several areas."

The tragic nature of our times lays a special burden upon every sincere Christian to discover now, right where he is (whether on or off the campus), some tangible expression of the fact that there is a "Christian answer" for the terrible social and personal needs of people in our day. —*John Maxwell Adams, Director of the Department of University Work.*

In Local Churches

So many opportunities are open to young people for social education and action that it is wise for the young people in any church to choose one or two areas to which they will give special attention. With this in mind it is being urged that the young people throughout the Presbyterian Church concentrate on these three: study and action leading to world peace; Christian attitudes between races and classes; and toward the use of alcoholic liquor.

Suggestions regarding some of these emphases are given in other articles in this magazine. To these we add:

Study the pronouncements of the General Assembly relative to major social issues. The majority of young people do not know what the Presbyterian Church has said regarding world peace, class and race discriminations, and the liquor problem. A study of these declarations will make any group of young people want to do something about these evils, and action will in turn indicate the need of more information, investigation of local conditions, wide discussion with other young people and leaders in these various fields.

Appropriate activities which most young people's groups could carry through successfully include:

Rally of all church young people with an address on Christian patriotism. Many young people are definitely and thoroughly opposed to war and military service and the Presbyterian Church has provided for the registration of these conscientious objectors with the General Assembly.

Study the experiences of the young people in warring countries and consider how relief can be sent to them. (Contributions for the China Relief Fund may be sent to the Presbyterian Board of Foreign Missions.)

Promote the slogan "If you drive, don't drink," and urge that all young people manifest disapproval of "had been drinking" drivers.

Urge young people to take a stand against the use of alcoholic liquor at their social gatherings.

Make a white list of the restaurants in the community where liquor is not served and urge church people and others to patronize them.

Plan with young people of another racial group for a joint meeting including social activities.

Arrange special gatherings of young people with outstanding speakers and with opportunity for open discussion when some of these major social issues may be discussed.

Seek the advice of some of the adult leaders of the church and ask them to cooperate in making preliminary plans and in working out programs of activity.—*Frank D. Getty, Director of Young People's Work.*

For Time

Salute to Youth

From time to time SOCIAL PROGRESS will single out some phase or group within the church's life and program for special consideration in its relation to social education and action. In the April issue it was the missionary outreach of the church; in this issue it is the young people in our local churches, our universities, and our colleges.

"The Christian Answer—*Christus Victor*" is the theme for the young people's program this year. Victory not only suggests a victor but also a field of conflict and a foe defeated. Christ's victory was gained in his life on earth, and it was won over the world of men. "I have overcome the world"—the world of spiritual emptiness, moral confusion, imperial and national conflict, racial prejudice, economic injustice, and individual self-indulgence. With large sections of the world today straining every national resource for victory in battle, this is an affirmation of the victory that Christ won and of the victory that is to be won in us through him. It is in the living of life in our own times that we will find and give the Christian answer—*Christus Victor*.

Several areas which the young people's program emphasize are treated in articles. Two young people tell of their summer's experiences in projects closely related to urban and rural areas. The directors of the departments that encompass the groups of church young people speak of specific ways through which Christian youth in community and on campus can get under the social needs of the hour. "Brotherhood Prayers" make youth and their leaders a special concern.

At a time when nations and peoples look to their youth to bear the brunt of national military effort, neither their years nor their inexperience need withhold youth from living that victory today through which the Kingdom of God can come.

Seeing It Through

In the September issue of SOCIAL PROGRESS, the president of the Rockefeller Foundation pictured the shattering of the world's scientific and cultural strength through the present chaos in Europe. This fall, how empty the classrooms, how idle the laboratories in center after center of higher learning abroad—the center of research and the arts for centuries! It is good to remind ourselves as colleges and universities across our land reopen their doors with classrooms once again filled and with laboratories once more busy, that every

college class in the United States takes on unprecedented significance in the resources for the civilization of tomorrow.

But how little that tells of what is really at stake. Arnold of Rugby held that character is more important than education in the purpose and task of the English public schools. There is nothing to be gained by debating as to which of these our own institutions of higher learning should lead to; for it is obvious that character-training and education are both indispensable. A nation's richest assets are ultimately moral; and when the youth going forth from her colleges and universities possess them then these assets are where they may best serve the nation and through her the world.

Because our secular schools and universities are under limitations of various sorts in bringing to fruition this contribution to the national life, the main responsibility rests now and must always rest upon the church. Through her colleges and Westminster Foundations the Presbyterian Church is helping to meet the need of the hour, that education and character-training be one and inseparable in the impact of campus life on each college generation. Through the Sesquicentennial Campaign the Presbyterian Church is likewise assuring for the future that our graduates will contribute Christian faith and character as well as trained minds to the moral undergirding of our nation's life.

Conscience and the Draft

By passage of the amended Burke-Wadsworth Bill this country has adopted conscription—at least until May 15, 1945—for all men between 21 and 35. The following is from Section V of the bill and is of particular interest to those within the Christian churches: "Nothing contained in this Act shall be construed to require any person to be subject to combatant training or service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. . . . The local board shall, after such hearing, if the objections are found to be sustained, recommend (1) that the objector shall be assigned to noncombatant service as defined by the President, or (2) if the objector is found to be conscientiously opposed to participation in such noncombatant service, that he shall be assigned to work of national importance under civilian direction."

It is of interest and value to compare this recognition by the Government of conscientious objectors with that of the draft bill enacted in 1917 after

this country's declaration of war. The following is from Section IV: "and nothing contained in this Act shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant."

The differences are mainly twofold. In 1917 the exemptions applied only to those who were members of religious bodies whose stand against participation in war was creedal or traditional. The Burke-Wadsworth Bill on the other hand exempts persons whose conscientious objection is grounded in religious training and belief. This places the test for conscientious objection not on the religious organization to which the individual belongs—a test that obviously could be met by only a few small religious bodies. The test, rather, is in reference to the individual's own religious scruples—a test that applies equally to members of any and all religious bodies. This change between 1917 and 1940 is in conformity with the growth of concern within many leading Protestant denominations. The Standing Committee on Social Education and Action in its report to Assembly last May noted that "other church groups such as the Methodist, Baptist, Disciples, Congregational, Episcopalian, Lutheran have taken somewhat similar action about this matter, some of them within recent weeks." It is not that any of these denominations adopted a creed that forbids participation in war. It is, rather, that they have strongly insisted on the right of the individual Christian to obey his own conscience before God.

A second difference to be noted in the two bills, 23 years apart, is that the Burke-Wadsworth Bill recognizes two categories, instead of one, of conscientious objectors. In the draft bill of 1917, conscientious objectors were exempted only from combatant service; they were obliged to go into "service in any capacity that the President shall declare to be noncombatant." The Burke-Wadsworth Bill provides that if a man in good conscience is opposed to non-combatant service he shall then be assigned to "work of national importance under civilian direction."

Americans will welcome this provision for if "only the free are strong" then certainly freedom of conscience is an element of national strength. The Christian churches will hail it as the mark of a people who cherish the right of conscience before God.

CHRISTIAN CONSENSUS

Regarding the Present War

Originally drafted at the O-At-Ka Student Conference, this is a conscientious effort to state clearly our basic Christian agreements in a period of diverging opinions.

THESE are days that try men's souls. To the fierce war in Europe its unforseeable duration and issue, and its potential peril to all mankind, no intelligent mind can remain indifferent. It calls upon Christian men in particular to search their hearts and to inquire where they stand. For on the issues involved no Christian can remain neutral.

There are two judgments which all Christians are called to make concerning a given war. One is the judgment upon the relative right and wrong as between the parties at war. The other is the judgment upon war per se.

In both judgments concerning this war virtually all thoughtful Christians are in accord. In any particular war the Christian will define his attitude and act according to his view of the comparative weight and urgency of these judgments. One Christian may feel constrained to take up arms; his friend may find himself compelled to take the contrary course. The one may believe that the immediate issues for his fellow men are so great that he cannot refrain from going to their succour, even though he may have to recognize that he may be a party to all the evils of war. The other will believe that he cannot take part in any war, even though he may have to recognize that his abstention may prolong great suffering.

However, this temporary diversion of paths should not be suffered to affect the fellowship of men with one another in Christ. They should honor each other's decision and be careful under all circumstances to maintain their community in Christ. And both alike should regard their perplexity as a symptom of the sin in which with all men they are involved.

Walter Russell Bowie
George A. Buttrick
Harry Emerson Fosdick
Georgia Harkness
Richard Roberts
Henry W. Hobson
Douglas Horton
Francis J. McConnell
Reinhold Niebuhr
Henry P. Van Dusen

*America's Liquor Bill — 1940**

THE use of liquor is "a character destroying indulgence and a betrayal of social responsibility." The liquor industry is "an anti-social force economically wasteful." So spoke the Presbyterian Church through the General Assembly of 1940. Evidence accumulates, the Assembly statement declares, that liquor is a potent cause of crime and delinquency, that its use induces mental, physical breakdown, that poverty, disease and the enormous toll of traffic accidents can be traced frequently to liquor as a major cause. This is a strong indictment and one which will be challenged by many church members as well as others in every community. What are the facts?

Let the Record Speak

Americans consumed 1,871,633,578 gallons of all types of alcoholic liquors during the year July 1939 to July 1940. According to United States Revenue reports, the tax paid withdrawals of domestic liquors from bonded warehouses and imported liquors for domestic consumption were distributed as follows:

Whiskey and other distilled spirits		
Domestic	128,335,016 gals.	
Imported	12,348,682 gals.	
		140,683,698 gals.
Wine and rectified spirits		
Domestic	83,078,729 gals.	
Imported	4,542,551 gals.	
		87,621,280 gals.
Beer and other fermented malt liquors		1,643,328,600 gals.
Total consumption		1,871,633,578 gals.

Based on a population of 132,000,000, this means that American drinkers consumed during the fiscal year 1939-1940, legal liquor equal to 1.07 gallons of whiskey and other "hard" liquors, 0.66 gallons of wines and 12.45 gallons of beer, ale and other fermented liquors or a total of 14.18 gallons for every man, woman, and child in the country. When the millions of abstainers are considered and the bootleg and other illicit liquors, estimated at 30 to 40% of the legal sales each year, are added, the per capita of drinkers rises sharply.

After repeal in 1933, liquor consumption rose steadily, as the following

* Compiled by Elsie G. Rodgers. Available in leaflet form at 50 cents a hundred. Order from any Presbyterian Book Store.

table shows, increasing almost 60% from 1934 to 1937. The two years following showed a slight decline but the 1940 record indicates another upturn in the consumption curve appearing in every type of liquor.

LIQUOR CONSUMPTION—1934-1940

Fiscal Year Ending June 30	Total of all Alcoholic Beverages (Gallons)	Per Capita Consumption (Gallons)
1934	1,057,187,448	8.46
1935	1,418,206,081	11.51
1936	1,673,726,159	13.20
1937	1,908,058,813	14.76
1938	1,855,446,384	14.27
1939	1,802,313,392	13.87
1940	1,871,633,578	14.18

Bill Rendered

The nation's liquor bill cannot be computed with accuracy either in terms of money or in terms of the higher and more damaging human costs to which the General Assembly declaration specifically refers. An estimate of both human and economic costs can be made, however, revealing a sufficiently serious condition. For example:

Economic costs include not only the retail cost of liquor to the drinking public, estimated at $4,500,000,000, but also the expenditure of the money of all tax payers—drinkers and abstainers alike—spent for the regulation of the liquor traffic, for police protection, jails, hospitals, poverty, illness and the related social ills which inevitably follow in the train of the sale of liquor. The rôle of liquor revenue in easing the general tax burden is one of the claims to public support most frequently made by liquor advocates. According to Internal Revenue reports, liquor revenue, exclusive of customs, for the fiscal year 1939-1940 amounts to $624,253,156. Although this is the highest revenue from this source since repeal it must be considered in relation to such government costs as the $2,401,000,000 spent by the Federal Government for recovery and relief during the same period. Liquor revenues *have not* lowered taxes.

The human costs of liquor are many and varied:

Traffic accidents—The National Safety Council reports 32,600 deaths caused by motor vehicles in 1939, one out of four of which involved a "had been drinking" driver or pedestrian. The 1939 rate of 25% for drivers is more than twice that of 1933, and for pedestrians two and a half times greater.

Crime—According to the United States Census Bureau, 51.2% of the prisoners in county and city jails are committed for offenses directly related to liquor, such as violation of liquor laws, drunken driving, and disorderly conduct.

F.B.I. studies of 576,920 finger print cards reveal that of this number 18.9% were of youths under 21 years and 35% of youths under 25 years: 4.4% of those under 21 years and 14.90% of those under 25 years were arrested for intoxication.

"Alcoholic liquor is responsible for 20 to 30% of all cases which come into the Boys Court," says Judge J. M. Brande of Chicago and says Wilbur LaRoe, Jr., chairman of the Parole Board of Washington, D.C., "It is nothing less than alarming to see the fine young men who come before our board of parole because of liquor. The son of a prominent official participates in a holdup, the son of a minister shoots a friend, a woman kills her baby with a brick, an apparently normal man kills three men after all four had been drinking all day. These are actual recent cases."

Personality breakdown—"Once any individual becomes a pathological drinker, he can never again be a controlled drinker," says Dr. Robert V. Selinger, psychiatrist of Johns Hopkins University in a recent article in *Your Life* magazine. "From that point on, his choice is limited to total abstinence or chronic alcoholism, with all the personal, social, and economic penalties that it implies."

Protest or Action?

This sampling of actual evidence suggests in stark outline a dark and threatening picture and one which justifies the General Assembly's concern. Shall we in the church content ourselves with the protest of that statement or shall we accept the responsibility which it lays upon us as Christians to do something about it?

Such action would be along two lines: (1) an effort to reduce the use of liquors by young people and adults; and (2) the development and use of a strong public opinion favorable to more effective control and ultimate elimination of the liquor traffic through education, local option and other voluntary methods of legal and social control. Thus two questions confront every Christian: First, as to his own practice and attitude toward the personal use of liquor. It is difficult to oppose in public a practice in which one indulges in private. And second, concerning the most effective means of social and legal control and how he will help to promote their use. *What is your answer?*

Brotherhood Prayers

In the Name of Him through whom we all are brethren, let us pray for:

October 1

Young men and women everywhere: Our Heavenly Father, grant that thy calm still voice may give these strength in this storm-tossed world.

October 2

Students in school and college: O thou who art the source of all our knowledge, guide all who learn in the pathway of truth.

October 3

Teachers: Creator of all, by the inspiration of thy Holy Spirit lead all who would nurture growing minds.

October 4

Youth in the church: O Christ, our Foundation Stone, grant undying loyalty to those who are the fabric of thy witness in tomorrow's world.

October 5

Youth outside the church: O thou Shepherd of all mankind, gently lead into the warmth of thy fold those yet unwon to thy cause.

October 6

Leaders of youth: O thou who art the only true leader of men, bestow upon these a due sense of their responsibility to thee.

October 7

Peace: O thou who art the ruler of all nations, grant that peace with justice and brotherly affection may be established among the peoples of this world.

October 8

Germany: Guide these people into all wisdom and righteousness, that they may be instruments of the coming of thy kingdom.

October 9

Italy: Sanctify this nation, O thou Eternal One, that its rich heritage may be preserved for all men.

October 10

Great Britain: Grant that this Empire, in loyalty to thee, may witness to thy governance in the hearts of men.

October 11

France: Preserve this nation of culture and wisdom that it may make its contribution to the rebirth of thy righteousness among men.

October 12

Japan: Enlighten we beseech thee, O Light of the World, this island people that their perseverance and industry may be used to the glory of thy holy name.

October 13

China: We ask thy fatherly benediction upon the millions of this great land that they may through fidelity to thee build a nation worthy of thy blessing.

October 14

America: God bless our native land, that in loyalty to thy true religion we may preserve our heritage of liberty and justice for future generations.

October 15

All conquered peoples: Through Him who suffered death upon the cross that we might have life eternal, we pray that these children of sorrow may so carry their tribulation as to witness to the redemptive power of thy love.

October 16

Youth in war-torn lands: Endue these men and women of the future with an unquenchable thirst for righteousness that they may establish true brotherhood.

October 17

Wisdom in national elections: O King of Kings, grant that the voters may confer the right to rule on men with a profound sense of thy lordship over all.

October 18

Migrant youth: Guide those who wander from place to place into ample opportunity for the abundant life.

October 19

Youth without privilege: May the chorus of thy undying love ring through the bitter ballad of the slums.

October 20

Youth of privilege: Open the eyes of those endowed with plenty that they may will to do the greater tasks which thou hast laid upon them.

October 21

Colleges of the Church: So fill these institutions with thy spirit, Lord, that from their gates may come men and women properly trained for thy high service.

October 22

Westminster Foundations: O God strengthen university pastors and students to witness with power in centers of learning.

October 23

Young people's societies: May the bonds of Christian fellowship wrought within thy church be maintained from generation to generation.

October 24

Church schools: Grant that through the Sabbath lessons from pages of thy Holy Scriptures little children may be instilled with affectionate loyalty to thee.

October 25

Our family: We thank thee, O Father, for the tender affection of parents and children and ask of thee that through this communion our eyes may be open to thy purpose for the family of mankind.

October 26

Forgiveness: By thy great mercy, Lord, forgive our selfish pride and smug contentment.

October 27

Forgiveness: Convict us of our failure and by thy great mercy, Lord, forgive. So may we be freed to daring action in loyalty to thy demands upon us.

October 28

Enthusiasm: O Lord, kindle in us from the coals of thy heavenly fire a renewed determination to unflagging effort in thy great cause.

October 29

Steadfastness: Though the heavens may fall and the waters cover the earth, hold us firm in our conviction of thy ultimate victory over the forces of evil that at times appear to rule the destinies of men.

October 30

Gratitude: May we show forth our thanksgiving in the work of thy Kingdom, working not to do our own pleasure but to glorify thy purpose among men.

October 31

The Church: O thou who art the head of the Church, preserve in thy people the manifold witness of ages past and maintain in them the enthusiasm of youth that they may hold aloft the light eternal.

Let us go beyond a mere reading of these prayers to become a fellowship of intercessory prayer, bringing before God these special needs for each day. These prayers have been prepared by Rev. Robert G. Andrus, Columbia University, New York City.

About Books

Forty Years a Country Preacher, by George B. Gilbert. Harpers. $2.75

The American reading public is rediscovering the rural areas in terms of those whose professional life is spent in the country. The country lawyer and the country doctor, and most recently, the country editor, have told their stories. The country ministry is represented by this volume and its author.

Rev. George B. Gilbert has had a long, active ministry in rural missionary work in New England. That he is a typical rural missionary is unlikely; his own superiors found him at times difficult to supervise, and the feeling of difficulty was evidently mutual. The author is an Episcopalian, but one feels that the chairman of the committee on national missions in any presbytery would find him decidedly stimulating to work with. The fact is that he is one who is not so much an individual as he is an institution in himself.

This does not make his story any the less significant and certainly not one whit less interesting. The book is most readable and laymen as well as the clergy have already discovered this to be so. Mr. Gilbert belongs to that type known as an extrovert. His religion is chiefly compounded of joy and service. His enthusiasm for life flows out anywhere and everywhere, but he loves life mostly because of people. He finds them absorbingly interesting and tremendously worth helping. He holds that the way to a man's soul is through his heart, and the way to his heart is through service. The book is a tale rich in anecdotes of the ministry of such a man.—C. P. H.

Candle in the Dark, by Irwin Edman. Viking Press. $1.25

Irwin Edman in this little book brings us face to face with the adage, so familiar to everyone who has eyes to see and ears to hear, "In the time of adversity consider." The world of which Mr. Edman wrote in *Philosopher's Holiday* has crashed and our hopes, our aims, our ideals are trampled in the muck and mire of a world at war. One feels like throwing up one's hands and shouting, "What's the use?" Let Edman himself put it to you, "The bass notes of unreason have made reason itself, such of it as remains, a very thin treble in the affairs of men."

Yet we dare not despair, for, says the author, "a vivid sense of the present is of inestimable assistance." "Now" not "tomorrow," must be our watchword. "History moves in long waves; we are caught in the roughest surf today, and hurled about by it." Yet "the spirit lives in this continual sense of the ultimate in the immediate." Therefore one must always interpret the present in the light of eternity and to experience eternity does not take a long time. Wherefore we must "act in the living present, heart within and God o'erhead." Here is not defeat but the very spirit of affirmation and courage.

JOHN MUYSKENS

The Prophets, by Beryl D. Cohon. Scribners. $2

The world in which the prophets lived was much like ours, disturbingly so in fact. Like those of his own day "Jeremiah's life was intertwined with the fate of Judah which in turn was at the mercy of world forces whirling like a weathercock in a storm"; and so are we of this day related to shattering movements and forces that sweep across the world of men and affairs.

But in the midst of the storm, the prophets heard, heeded, and declared the voice of God. This book, in vivid and swift moving style, pictures the storms

that rose and broke and ceased near and upon Judah and Israel. Against this historical background, the author shows these men one by one, standing alone, speaking out in the name of God to prince and priest and people. Each of the prophets is touched upon in turn, together with the book of Deuteronomy in which prophet and legislator are combined.

Dr. Cohon's appreciation of the prophetic role is well balanced. Always, the prophet's "message is aimed at the specific evils in the life about him"; but equally, that message is always essentially religious for "one force only gave direction to their thinking and eloquence to their utterances, making them impassioned protagonists of justice, mercy, and holiness in the lives of men and communities. That one force was the will of God."

The author is the rabbi of a temple in Boston and he is also on the faculty of Boston University. In this commendable volume he has written not so much about the prophets as he has let each prophet himself "speak his mind—or better, the mind of God—upon particular events." —C. P. H.

What Can We Believe? by H. R. L. Sheppard and Laurence Housman. Thomas Nelson Sons. $2.50

Here is an unusual collection of letters —unusual in that they are published while the author of many of them is still alive. However, the letters represent a large part of the correspondence between Laurence Housman and the late Canon Dick Sheppard, and it was the wish of Sheppard that they be so given to the world.

The exchange was the outcome of Dick Sheppard's desire to draw from one who had strayed farther than himself from the folds of orthodoxy and yet whose opinions he valued, an outspoken statement of his doubts and beliefs. From the contact of these two unusual and very different minds, we have an exchange of significant but startlingly unconventional letters. In the area where the religious mind grapples with the realities of today's world, these two were outstanding, and however violently the reader may disagree, to read and ponder this correspondence is a stimulating experience.

Housman's great charge against the church was that she had morally sold herself into bondage, a bondage acknowledging the lordship of Caesar rather than of Christ, especially in regard to the war issue. His own "unpatriotic" faith is that nations and empires all form matrices of parts of the body of Christ and that they must die and rise again from the dead before the spiritual part of them can become manifest to the world. His suggestion, following here, is the amazing one that even as the Christ of history died on the cross some nation must die because of its righteousness, thus proving a wonderful new incarnation to convert nation-worship back to Christianity again.

Though Housman is a thorough-going liberal in theology, he reveals deeply Christian concern with the moral teachings of the New Testament and especially of the Sermon on the Mount. Both men show depth of insight and realistic understanding of the impact a truly Christian church might make on today's world.

PAUL MCFARLIN

Can America Stay Neutral? by Allen W. Dulles and Hamilton Fish Armstrong. Harpers. $2.50

The authors' theme is that no hide-bound conception of neutrality should be the guiding factor in determining American foreign policy. The Neutrality Act of 1935 and subsequent amendments were, they declare, the result of the traditional American feeling of continental security and aloofness from Europe. The vast majority of the American people were thus predisposed to accept the theory that our participation in the World War was the result of a blunder or of stupid or clever

maneuvering, and to believe that America could stay out of the next war if only the government would mind its own business.

The authors cite the experiences of three wars since 1935 to prove the unsatisfactory nature of neutrality legislation. The Ethiopian war led the President to embargo arms, ammunition and implements of war as required by the Act, but the net effect was to shift our exports to Italy from these categories to materials useful in war.

The war in Spain led to the arms embargo resolution of January, 1937, as the Neutrality Act did not apply to civil disturbances. This did not shorten the Spanish war, but contributed materially to the defeat of the Spanish Republic and the ascendancy of German and Italian influence in Spanish affairs.

The President did not invoke the Neutrality Act in the war in China. This failure threw "our influence and to some extent our material force on the side of China." The authors find that there has been no serious objection to this course.

These are the authors' arguments. On November 4, 1939, six weeks after publication of this book, Congress repealed the arms embargo and substituted "cash and carry" provisions to govern this trade in arms. Messrs. Dulles and Armstrong seem to have won their case before Congress.

Their book is an interesting summary of the situation and includes a particularly valuable appraisal of various devices to keep America out of war. The texts of all important neutrality legislation since President Wilson's proclamation of August 4, 1914, are included in appendices.

CHARLES J. TURCK

Scandinavia: The Background for Neutrality, by Alma Luise Olson. Lippincott. $2.50

Many readers will perhaps question the value of this important study in the light of recent events; but if we believe that spiritual values once attained are never completely lost then this book gives guidance for the future.

Miss Olson comes to this work with excellent background. Since 1927 she has worked as special correspondent in Scandinavia for the *New York Times.* On the basis of her studies there she gives the "inspiring growth of a new democratic ideal and the most outstanding international development of modern times, the Scandinavian concept of perpetual neutrality." The author declares that peace and expanding bonds of friendship between nations will come not by governmental decrees but by the slow process of organic growth. She is convincing as she develops her theme by historic study and the evidence of contemporary achievements—a common system of education, the "interstate commercial code," mutual help to the needy, and the exchange of skilled labor.

The suggestion that among the Great Powers the endeavors of Scandinavia may be treated as something primitive in its contribution to statesmanship is met with the positive belief that "harmony and not brute force rules the world."

FRED LUCHS

My Native Land, by Anna Louise Strong. Viking Press. $2.75

A roving journalist, Miss Strong after years of reporting wars in Spain and China, returned to her native land and evaluated the changes which have taken place since 1933. She traveled from California along the Pacific coast, eastward across the northwest, down into the Tennessee valley and finally into the industrial east. In that journey, she looked upon the American scene with eyes open to modern social trends. The result is a sociological travelogue wherein CIO leaders, non-partisan leaguers, and striking WPA workers supplant the usual tourist enthusiasm over scenery and the trivia

about towns shouted by local Chamber of Commerce enthusiasts. The book takes the reader into unexpected places and reveals unexpected viewpoints. Without sharing fully the author's point of view the book can become a national tour in which the opinions of many are given expression and the pronounced changes in life since 1933 are clearly shown.

JOHN FIELD MULHOLLAND

The Amazing Story of Repeal, by Fletcher Dobyns. Willett, Clark & Co. $3

Can something be put over on the American people by a small minority who have ingenuity, zeal, financial power, and not too much sensitivity to some of the accepted rules of the game? How may —and does—modern propaganda work in this country? Such are the important questions which the author asks and answers in this volume. It is the essence of democracy that any group, however small or large, should have access to the mind of the public; but it is equally the essence of democracy that such groups come before the public with integrity in the advocacy of their views and the motives that prompt them.

The author chooses as a test case the repeal of the Eighteenth Amendment and the Association Against the Prohibition Amendment as representative of the repeal forces, a recognition well deserved. In actual fact they were a very small group, 75 per cent of their budget of hundreds of thousands of dollars coming from about 53 individuals; yet to them belongs the credit, if credit is due, for bringing about the repeal of the Eighteenth Amendment. What the members of the AAPA thought and planned, their aims, methods, and the men and groups with whom they worked is told directly as reported by such papers as the *New York Times;* and of even more interest, as documented in the records of the Senate Lobbying Investigation Committee before which the leaders of the AAPA appeared. What they testified under oath about themselves is enough to make the volume worth reading.

In the light of this record the conclusion of the author is that the Association's repeal efforts were due not to zeal for the Constitution or for law and order, but to the desire to shift the burden of taxation from individual incomes to the drinker. Names and dates and details are given in support of this assertion and of the claim that they presented a subtle but forceful misrepresentation of the liquor situation.

Mr. Dobyns discusses the inception, enforcement and ultimate demise of the Eighteenth Amendment. He portrays clearly the lethargy, and sometimes worse, of the administrations between the adoption of the amendment in 1920 and its repeal in 1933 toward enforcement of the amendment, and the political maneuvering that led to repeal.

The author brings the anti-prohibition movement up to date, discussing the four leading groups which are organized to serve as watch-dogs on behalf of the freedom of the liquor traffic to go its own way. The present situation in regard to this traffic cannot be understood without taking into account this organized setup.

A reading of the volume substantiates the author's purpose in writing it: "My twofold object in writing this book is to contribute something to the understanding of modern propaganda and of the liquor problem of today."—C. P. H.

Books Received

Can Christianity Save Civilization? Walter Marshall Horton. Harpers.

Idle Money, Idle Men, Stuart Chase. Harcourt, Brace.

Faith for Living, Lewis Mumford. Harcourt, Brace.

Religion Yesterday and Today, Henry Sloane Coffin. Cokesbury.

A Faith to Affirm, James Gordon Gilkey. Macmillan.

Can Religious Education be Christian? Harrison Elliott. Macmillan.

Books reviewed or otherwise mentioned in this issue may be secured from any Presbyterian Book Store.

Facts and Figures

In the cause of mercy, Sunday, Oct. 6, will be widely signalized among churches in the United States by an emphasis on foreign relief, in response to a request from the Federal Council of Churches and the Foreign Missions Conference issued through their "joint committee on foreign relief appeals in the churches." This committee coordinates the relief appeals of such church agencies as the Church Committee for China Relief, the Central Bureau for Relief of Evangelical Churches in Europe, the American Committee for Christian Refugees, International Missionary Council, and others. The committee points out that such church agencies exist not for military aid but for civilian relief, mercy and reconstruction, not only in war-ridden countries of Europe and Asia but also in lands in which Christian workers and work are by war cut off from their usual support.

A Year of Evangelism under the auspices of the Federal Council of Churches had its inception last week as the first of 22 similar missions to be conducted this fall and winter by the National Christian Mission in cities in all parts of the United States was held in Kansas City. Among the forty or more leaders of the National Christian Mission are E. Stanley Jones of India, Adolf Keller of Switzerland, Muriel Lester of England, Grace Sloan Overton, Ann Arbor; Dr. J. Harry Cotton, Chicago; Dr. William Hiram Foulkes, Newark, New Jersey; Dr. Albert W. Beaven, Rochester, New York; Dr. Mark A. Dawber, New York; and Dr. Jesse M. Bader, New York. From Kansas City the National Christian Mission will go to Denver (Oct. 6-13), then to Minneapolis (Oct. 13-20), and Oklahoma City (Oct. 20-27). These cities will be followed in order by Houston, Little Rock, Indianapolis, Chicago and Springfield, Illinois, with twelve other cities later.

The Conscription Bill will in all probability be an accomplished fact when this item appears. In the light of this, the findings of the "Gallup Poll," or more properly the American Institute of Public Opinion, hold particular interest. According to the study reported on August 30, young men in the lower brackets of draft age and those who will come within conscription limits if the emergency lasts for two or three years expressed their willingness to serve a year in the armed forces by a vote of more than two to one. Those interviewed included men of 21-24 and from 16-21. Of all, this question was asked, "If the draft law is passed, will you personally have any objection to spending a year in some branch of military service?" The vote is:

	Would Have No Objection	Would Have An Objection
Men 21-24	68%	32%
Men 16-21	81	19

Many reasons were given by these young men for their willingness to enter the service, an attitude probably strengthened by the fact that these two groups include fewer married men and fewer who have secured permanent positions. A later study to discover the attitude toward the specific principle of conscription was made, the question being: "Do you favor increasing the size of our army and navy now by drafting men between the ages of 21 and 31 to serve in the armed forces for one year? Those voting replied: "Yes"—71%; "No"—29%. Only one vote in 20 or 5% was undecided or had no opinion.

A Board for Conscientious Objectors is under consideration by the ministers and churches of the Philadelphia area. Rev. Paul J. Kirsch, vice-chairman

of the Philadelphia branch of the Fellowship of Reconcilation is seeking the cooperation of sympathetic agencies in the plan which would offer moral and spiritual counsel to and defense of conscientious objectors to military service.

The Havana Conference was "covered" by Walter W. VanKirk of the Federal Council of Churches. Dr. VanKirk has made his report in a memorandum of his observations together with a factual recital of the actions of the conference, dealing with the many problems of Pan-American relationships. Summing up his report, Dr. VanKirk says:

"The *Panama* meeting of Foreign Ministers dealt with the problem of neutrality. The *Havana* meeting took steps with respect to colonial possessions in the western hemisphere, inter-American economic cooperation and fifth column activities. Has not the time come for yet another meeting of foreign ministers to consider the cultural, humanitarian, and spiritual aspects of inter-American solidarity? I believe so. Otherwise we may discover that we have neglected the most important element in the complex problem of maintaining upon this hemisphere the peace and security desired by all."

Copies of this memorandum may be secured from the Federal Council offices, 297 Fourth Avenue, New York. 10 cents.

A Christian View of Marriage. Because "today there is a special need for a clear statement of the Christian conception of marriage," an inexpensive 24-page brochure, "A Christian View of Marriage," has been issued by the Federal Council of Churches, and the National Council of Church Women. It discusses freedom of personality, marriage tensions, children, adjustment of finances to family life, divorce, home religion, and other allied topics. *The booklet may be secured from The Federal Council of Churches or from any Presbyterian Book Store. Price 10 cents.*

Worldwide Communion Sunday, October 6, observance of which was initiated several years ago by the Presbyterian Church in the United States of America, has increased so greatly in influence that this year on the suggestion of the Federal Council of Churches it will be observed in many churches of other communions also.

The largest net increase in the communicant membership of the Presbyterian Church in the U. S. A., since 1923 and the largest total communicant membership in its history were registered during the past year, according to the annual statistics of the Church for the year ended March 31, 1940. During the year the net gain in communicant membership was 43,806. The total communicant membership is now 2,021,901. Church members received during the year on profession of their Christian faith total 107,653, the largest number recorded in the past eleven years. Members received on certificate of transfer from other churches number 57,843, the largest number in nine years. An increase also of $1,960,580 in contributions by the 8,775 churches is revealed in the annual statistics. The total of these contributions was $41,862,860, a larger amount than had been reported for eight years. Of the $41,862,860 contributed by the local churches, $34,794,358 was used for local church expenses. Benevolence budget causes during the year received from living givers $5,045,936.

The United Temperance Forces is the name of an inclusive agency under organization in Cleveland, Ohio, which it is expected will unite all of the city's agencies interested directly and indirectly in the cause of temperance and liquor control. Parker G. Williams, attorney and Congregational layman, serving his second year as president of the former Dry League in Cleveland which was organized for political action during pre-

prohibition and prohibition days, is the leader in the new movement.

Football Star Sues Beer Company is the heading given to an interesting account in the July issue of *The Allied Youth* of the young Texas Christian football star who once more made front page news when he brought suit against a beer company for having featured his picture on a calendar. Claiming he was humiliated and embarrassed by the use of his photograph in connection with an advertisement of beer, David O'Brien, whose principles are as toughly fibered as are his muscles, filed suit for $50,000 damages. Regardless of whether or not the court awards this young American all or a portion of the $50,000 for which he is suing, young Davey has won his place in youth's gallery of fame.

Religious radio broadcasts under the auspices of the Federal Council of Churches heard over NBC stations include the following: Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian church, New York, in "Our Spiritual Life," series, one of the weekday programs broadcast at 1:30 p.m., EST, over the NBC-Blue network, on Tuesdays; "Religion in the New World" with Dr. Joseph Sizoo, pastor of the Collegiate church of St. Nicholas, Mondays; and "Opportunity," with Dr. Daniel A. Poling, pastor of the Baptist Temple, Fridays. Two important broadcasts to return on Saturdays will be "The Call to Youth" with Dr. Alfred Grant Walton, pastor of the Tompkins Congregational church, Brooklyn, at 12:30 p.m., EST, over the NBC-Red network, and "Religion in the News" with Dr. Walter VanKirk, at 6:30 p.m., EST, over the NBC-Red network. On Sundays "National Vespers" will again be conducted by Dr. Harry Emerson Fosdick, at 4:00 p.m., EST, and "The Radio Pulpit" with Dr. Ralph W. Sockman, at 10:00 a.m., EST.

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Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of ten groups of national organizations judging pictures in Hollywood.

Pride and Prejudice (M-G-M) Based on the novel by Jane Austen. (Cast: Greer Garson, Laurence Olivier, Mary Boland, Edna May Oliver.) Quaint delightful mannerisms enliven this fascinating satire of English life in the early 1800's. Faced with the problem of securing eligible husbands for five marriageable daughters, the Bennet family finds family pride and class prejudice difficult barriers when two rich and wellborn young men come to town. Beautiful settings artistically photographed. Acting and direction notable; 18th Century costumes, captivating; dialogue and silences most significant. The music score completes the action of many sequences, both in mood and pace. **Mature Family.**

Boom Town (M-G-M) (Cast: Clark Gable, Spencer Tracy, Claudette Colbert, Hedy Lemarr, Frank Morgan, Lionel Atwill.) There is never a dull moment in this vigorous drama of the oil fields, a tale of riches and romance, of love, friendship, adventure, lawlessness, and sophistication. Scenes shift from the boisterousness of typical oil boom towns to New York where oil barons control the industry. The notable cast give convincing performances and production is excellent. The picture seems to have caught the spirit of "boom" towns, and the fine photography of oil wells coming in and of burning oil wells is unforgettable. **Mature Family.**

The Man I Married (20th Century Fox) Based on the story "I Married a Nazi" by Oscar Schisgall. (Cast: Joan Bennett, Francis Lederer, Lloyd Nolan, Anna Sten, Otto Kruger, Maria Ouspenskaya.) An impressive and timely presentation of conditions in Germany just prior to the Nazi seizure of Sudetenland. It has a well chosen cast, excellent production, and direction so understanding that you are at once antagonistic to the evil and sympathetic to those under its influence and ever mindful of the old Germany of poetry, music and art, destroyed by the Hitler regime. **Adults.**

Queen of Destiny (Imperator-RKO) (Cast: Anna Neagle, Anton Walbrook, C. Aubrey Smith, Walter Rilla, Charles Carson.) A stirring presentation of the life and achievement of Queen Victoria during the sixty years of her reign. The cooperation of the English Government, which allowed the use of Queen Victoria's diary and the royal palaces, makes this an authentic and imposing presentation. Anna Neagle again portrays the Queen in a delightful manner and Anton Walbrook is Prince Albert. The entire cast is outstanding. Exquisite photography in technicolor and lovely stage settings further enhance the beauty, interest, and sincerity of the production. **Family.**

Young People (20th Century Fox) (Cast: Shirley Temple, Jack Oakie, Charlotte Greenwood.) Shots of Shirley Temple's first screen appearances, and her delightful personality highlight this trite story which shows the human side of "show" people. A successful vaudeville trio retires to a New England farm where they encounter the narrow-mindedness of the inhabitants. A severe storm gives the family an opportunity to win the gratitude of the leading citizens. **Family.**

I Married Adventure (Columbia) Narrated by Mrs. Osa Johnson. (Cast: Native) An absorbing feature-length travelogue portraying the experiences of Martin and Osa Johnson during their exploration of the interior of the island of Borneo and also of the central part of Africa. The photography is excellent and remarkably clear. One is amazed at the cool courage of Mrs. Johnson when she makes her own killing at the point of attack. The picture is highly entertaining and instructive. **Family.**

Pastor Hall (Charter Films—U.A.) (Cast: Nova Pilbeam, Sir Seymour Hicks, Wilfred Lawson, Marius Goring.) Grippingly realistic, this anti-Nazi film tells the tragedy of a minister in a small German town who dares to denounce the Nazi regime. His escape from a concentration camp is climaxed by his preaching a last unforgettable sermon, then marching calmly to his fate. Wilford Lawson is outstanding. The story is based on the life of Bishop Niemoller. **Adults.**

Maryland (20th Century-Fox) (Cast: Walter Brennan, Fay Bainter, Brenda Joyce, John Payne, Charles Ruggles, Hattie McDaniel.) The artistic background and beauty of the Technicolor photography alone will hold one's attention. The interiors as well as the outdoor scenes, picturing actual foxhunting and the 1940 Hunt Cup Race, reflect the true atmosphere and spirit of Maryland. The story is thoroughly delightful, the acting and music excellent. **Family.**

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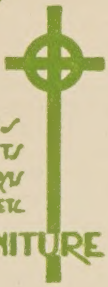

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